A SONG OF THE JUDGMENTS AND MERCIES *of the* LORD:

Wherein the things seen in secret, are declared openly: Being *a brief Demonstration* of the *Secret Work of the Almighty in me his Servant*; given forth at the *Movings of the Spirit of the Lord*, and is to go abroad throughout the World.

With *a hearty Salutation* of *pure and unfeigned Love*, flowing from the *Innocent Life*, in a few words *to all the Souldiers of the Lambs Army* throughout the Nations, and also to the *suffering Seed* everywhere.

With a few Words *by way of Information unto such who may have desires in them to know the way to the Kingdom of Peace and Righteousness* (which we possess, and are heirs of through Christ Jesus our Lord) which to them is the visitation of God.

By One who *labours* and *travels for the Redemption of the* suffering seed in every Region and quarter of the earth called J. *Coale*.

We have not cunningly used devised fables in making known the power & coming of the Lord Jesus, *but having been eyewitnesses of his majesty and glory, we declare the things which we have seen.*

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A SONG of the Judgments and Mercies of the LORD.

I Will sing of the Judgments, and Mercies of the Lord; and declare his wondrous Works unto all people: that the Inhabitants of the Earth may hear, and fear, and reverence the Lord who is holy.

When I walked in the way of the Wicked, and knew not the path of the Juſt; when I lived in tranſgreſſion againſt God, and knew not his holy Law to walk therein; then oft times did fear ſurpriſe me, and terrour ſeized upon my heart; For I ſaw that the way in which I walked was *the way that led to deſtruction*: then as I conſidered the way of the World, I ſaw *they were all gone aſtray*, and though they had a Profeſſion of God, yet Acquaintance with him they had not, neither was he to be found in their Aſſemblies: Then my ſoul languiſhed after the knowledg of him, and after the knowledg of *the way of life*; yet ſtill was I captivated with vanity, and the deceitfulneſs of ſin ſtole away my heart: But the good Spirit of God ſtill ſtrived in me, to come out of of the wayes of the world, whoſe Worſhips I had long ſeen to be but *as the offering of Swines blood*;

and in my heart I could not joyn with them, but had a teſtimony in me againſt their wayes; and that which they called *their Ordinances*, I ſaw *there was nothing of God in it*, for *they were but as a ſhadow, vanity, and nothing*; but how to come into *the way of life*, to this I was ſtill a ſtranger, untill the Lord *in his eternal power*, ſent *the Miniſters of the Word of Life*, *who* were *anointed of the Lord*, and endued with power from on high, *to preach the glad tydings of the Goſpel to the captivated ſeed*, and *to miniſter to the ſpirits that were in priſon*, whoſe voice I rejoyced to hear, and whoſe *Teſtimony I gladly received*; For *they declared the way of life*, that it was *in the midſt of the path of judgment*; and *the witneſs of God in my heart did ſeal to the truth of their Teſtimony*: and this I ſaw *was the way that the Workers of Iniquity knew not*: For, *there is no judgment in their goings*: Then my ſoul cryed unto God, *for the pourings forth of the ſpirit of judgment*, that *I might walk in the paths thereof*, and *that the filth thereby might be purged away*: For I ſaw *that my heart was polluted*, and that *there was no habitation for God*; which cauſed me *to mourn in deſolation, and to wander in ſolitary places*: So as *I waited in the light of his Son, which ſhined in my heart and conſcience*, there he *revealed his righteous judgments, and the juſt rejoyced therein*, yea *he brought me into the valley thereof*, and *there did he plead with me*, even *by ſword and by fire*, &c. He poured the *cup of his fury* upon me, and made me

drink

drink of the dregs thereof, yea *the cup of trembli n* he put into my hand, and gladly did I receive it, though *it was in my belly bitter*: he ofttimes *ſorely afflicted me*, and cauſed *deep ſorrow to compaſs me about*, and *poured his indignation upon me*: Then ſaid I, I will bear it with patience becauſe *I hav ſinned againſt thee*: Yet many times I was ſtrongly aſſaulted *with the violent rage of the wicked one*, for *he ſhot his fiery darts at me, which often wounded my ſoul: Then I cryed unto the Lord in my diſtreſs, and he comforted me with his precious Promiſes*, which begot a ſecret hope in me, or *elſe I had fainted in the tribulation, when his vials of wrath were poured upon me, and the enemy came in like a flood*; then was I ready to ſay in my heart, *I ſhall one day fall by the hand of mine enemy*; yet I was ſtill ſuſtained by a ſecret hope; ſo that *I cryed unto the Lord, That he would never let his judgments depart, until the Prince of this world was judged and caſt out*: So he followed me *with his righteous Judgments, until I was near ready to faint*: Then *I cryed again*, ſaying, *If thou wilt indeed bring me through thy Judgments, and grant me thy everlaſting Peace; if thou wilt deſtroy the enemy of my ſoul, and give me reſt from thoſe that oppreſſe me; Then will I teach ſinners thy wayes, and tranſgreſſours ſhall be converted unto thee*: yea, I made many promiſes unto him, *that my life I would give up unto his ſervice*, and *that I would follow him whether ſoever he would lead me*: yet ofttimes I enquired of the Lord, *why I ſhould be ſo*

afflicted more than others; For I said in my heart, *Never mans sorrow was like my sorrow*: Then he answered me, and said, *How shouldst thou declare my wondrous works, unless thou see, and know them?* So when I had borne the indignation long, even the time of his good pleasure, when I had been long lesed with tempests, even as a ship upon the Sea, *and had been long as a Pelican in the wilderness, and as an owl in the desert*, yea, *as a silly Dove without a Mate, then he remembered* Jacob *his servant*, & was pleased *to speak comfortably unto me*, saying, Oh thou losed with tempests, afflicted, and not comforted, Behold I will lay thy stones with fair colours; and though for a moment I *have afflicted thee, yet with everlasting loving kindness have I visited thee*; and with many sweet and precious Promises he compassed me about, which at this time is unutterable, *and he put the cup of consolation into my hand, yea he caused it to overflow*, for which *my soul did magnifie his Name, and gave praise unto him in the land of the living*, unto which, by the arm of his power, I was brought through the long and terrible wilderness; *for he had regard unto his own seed, and brought it forth by an outstretched arm; for he plagued* Pharaoh *with his judgments, and destroyed the* Egyptians *in the Red Sea of his wrath*: Wherefore *I magnifie the God of heaven (who is light)* and *extoll him above all Gods*; for *the Proud he is able to abase with his Judgments*, and *to exalt the meek with his tender Mercies*,

Thus

Thus have I drunk the bitter Cup of Gods fierce indignation, the Miniſtration of the Law, and of Condemnation, which in its time was glorious; the juſt rejoyced therein, untill the Prophets Miniſtry came, whereby the hope came in of a Redeemer from all ſin, the law, and curſe thereof; (And of deliverance from the Judgment and the wrath) which ſtayed me in the patience, to bear the indignation under which I long had travelled through many tribulations, until *Johns* Miniſtry I came to ſee which was the greateſt of all the Prophets which had gone before, from the greateſt unto the ſmall: For then the way was made ſo ſtraight, the path was made ſo plain, that the comming of Gods Son I ſaw in his great power to raign, whoſe Kingdome now is come with power; the Lamb is ſet on's throne; the leaſt that in this Kingdome is, he greater is then *John*: So here the Myſtery of the work of Regeneration is; he that can read me herein, may, know where my dweling is.

So when he had thus exerciſed me with his judgments, & filled my heart with his tender mercies, & enlarged it with his loving kindneſs, ſo that the *way of his Commandements* was delightful unto me, & my life was not dear unto me for his ſake; *then he ſpake unto me, ſaying*, Thou muſt be my ſervant to bring again the diſperſed of *Iſrael*, &c. with much more, which I judg here is not expedient here to be expreſſed; So to his ſervice I gave up

my life truly, and whatsoever I had I accounted not dear for his sake; for he gave me the promise of his good presence, that it should never leave me nor forsake me, but that he would accompany me therewith: And he is faithfull, and keepeth Covenant, and performes his word unto his servant; For he hath carryed me through many Countries in which I was a stranger, and from one Nation to another People he hath led me; and sometimes through many People of divers and strange Languages; and his good presence never departed from me since I left the Land of my nativity; but he is a constant Companion unto me, and his Almighty power is with me, through which I am able to do all things, and no thing is hard unto me; though bonds and travels attend me, yet the comfort of his spirit is with me, and all places are alike unto me, both the roaring Sea, and the dry land, becasuse of his omnipresence who created them all; And this is the Mighty God of *Abraham*, *Isaac*, and *Jacob*, who is with me, who fills my heart dayly with his love, and causeth his blessing and living vertue to abound, so that my cup doth over flow, for which I bless and magnifie his name, and sound forth his praises through the horn of his own anointed; And this the God whom *David* served, who is now with me, even he that made him wiser then his Teachers, and gave him more understanding then the Ancients, and delivered him out of the mouth

mouth of the Lyon, and from the paw of the devouring Bear, *and gave the life of the uncircumcised* Philistine *into his hand*; even he it is that doth accompany me, and carry me through all my travels; who spake to *Moses* out of the *bush when it was on fire, and was not consumed*, at whose *voice Moses feared and trembled exceedingly*; and this it he of whom I make my boast, who leads me whethersoever he pleaseth; And who shall withstand him in his way and not fall before him? for *the lofty City he bringeth it down, he layeth it low, even with the dust*; Wherefore howl ye Inhabitants thereof; For behold your desolation commeth swiftly, and none shall be able to hinder it; for the destroyer of the Gentiles is on his way; and who is he that can withstand him, or be able to deliver you out of the just hand of the Almighty? for he is greater and stronger then all, whose Controversie is certainly great with you, and will assuredly plead with you in his jealousie, and in his fierce indignation, and you shall not escape his hand; for he will finde you out, whatsoever covering you hide your selves under, and he will recompence every one according to their doings; for all things are naked and bare before him with whom we have to do; And his Kingdome of Righteousnes shall be exalted over all the Kingdomes of the earth, and the Lord God Omnipotent shall raign, and the Powers of Darkenes must bow before him

that

that ſits upon the throne, and *rides upon the* white Horſe, *whoſe name is called* Faithfull *and* true; *and in righteouſneſs he doth judg and make war: wherefore let the Armies that are in Heaven rejoyce, that follow him upon white Horſes*; for your enemies ſhall be given into your hands for a prey, and by their ſpoil ſhall you be enriched: *He that hath an ear to hear, let him hear what the ſpirit ſaith*, which now ſpeaketh expreſly, and ſignifieth the things that muſt ſhortly come to paſſe.

Wherefore put on valour and courage you Heads of the *Army of the Lords heavenly Hoſt*, who are in the front of the battle, and are oft-times deeply engaged in war with the beaſt, and *falſe Prophet*, (*who muſt be taken alive, and caſt into the lake:*) I ſay unto you my beloved Brethren, and fellow Souldiers (whoſe weapons are not carnal but ſpiritual, and mighty through God) I am not inſenſible of your Travels, Combates, and oppoſitions, and hardſhips which dayly you meet withall, but in my meaſure partake with you, and do truly travell in your ſtrength, (I ſpeak to the wiſe in heart) and I alſo partake with you of the everlaſting Conſolation which dayly abounds, ſo that we need not faint in our minds, nor in our hearts, though our enemies ſeem many in number, and great in ſtrength; for the Lord, *the mighty God of Jacob* is with us, even the *Mighty Jehovah* is on our ſide, and this you fully know, and it is not becauſe you know not theſe things,

things that I write thus unto you, but becauſe you know it, and can ſeal this Teſtimony, and that you may be refreſhed hereby;) and *he it is that fights all our battels for us; and all Nations are but as a drop of a bucket before him; and the hearts of Kings are in his hand, and he can turn them as the Rivers of waters; who turns a fruitful Land into barrenneſſe, for the wickedneſs of them that dwell therein.*

Oh my beloved Brethren, how doth my ſoul love you, and cleave unto you! how oft are you in my remembrance! and ſweet, pleaſant, and delightfull is the remembrance of you unto me; your beauty oft times even raviſheth my heart, and (at this time) even overcomes me; your Crown is glorious which I behold, and the might of the power with which you are endued, and by which you are armed, who can declare! Oh go on therefore you mighty men of warre, you valiant Champions of the *Lords Hoſt, lay waſt the heritage of the wicked, that the heritage of the godly may flouriſh*: Let the Nations feel the ſtroak of the hand of the *God of David*, (who is with you) *who ſmote the Philiſtine (that defied the Armies of the living God) that he dyed.* Let the Enemies of Gods truth *be ſmitten in the hinder parts, that they may fall, and never riſe again; For Gog and Magog have ſet themſelves in battel againſt the Lord*, and the bryars and thornes ſhall ſet themſelves in array; but Oh *how will he daſh them to pieces like a potters veſſel of clay*, and *how will he burn them up,*

and

and consume them with the fire of his jealousie, and fierce indignation, and wrath; how will he consume it, and lay waste, until the spoyler be utterly spoiled, and the devourer laid waste! for the cryes of the oppressed and distressed suffering seed is entered into the ears of the Lord God of Sabbaoth, and he hath assuredly regard thereunto, and he hath awakened and made bare his arm, that cut Rahab, *and wounded the Dragon in the dayes of old; and he hath rouzed up himself as a man out of sleep, and hath put on the Garments of Vengeance for cloathing, and is clad with Zeal as with a Cloake: and fury to his Adversaries he will repay; and he will certainly plead the cause of his own Elect, who have no other helper in the Earth.*

Wherefore all you suffering Lambs of the true Shepherds fold, be of good chear, and of good comfort, and suffer patiently whatsoever the enemy shall be suffered or permitted to inflict upon you for the tryal of your faith; and eternally, I say unto you, it will be your Crown for ever, an everlasting reward shall you receive from the hand of the Almighty; when you have been tryed throughly, then shall you appear *in the beauty of holinesse, and your sorrow shall be turned into rejoycing*; and for your Afflictions you shall have the everlasting comfort of Gods good spirit, which shall abide with you for ever; and the wicked, and those that hate you, shall be cloathed with shame and everlasting contempt,

and

and confuſion ſhall cover them, *for the mouth of the Lord hath ſpoken it.*

Wherefore put on courage and ſtrength in the *name of the Lord*, and lift up your heads above all ſufferings; *for theſe things laſt but for a moment, and will paſs away*, and be forgotten, as they had not been; *and are not worthy to be compared to the glory that is to be revealed* in them who abide faithfull; for *their reward will be everlaſting*, and will endure for ever; wherefore above all have an eye unto the Lord, and have reſpect *unto the recompence of reward*, and this will carry you through with chearfulneſſe, ſo that *nothing will be dear unto you for his ſake who hath ſhed abroad his rich love in your hearts, and the aboundings thereof.* I queſtion not but *the upright in heart feel daily*: For *the Lord is not ſlack towards any of his faithfull ones*, but is *free* and large *in his love, and rich in his mercies*, and freely extends it, even as a River into the hearts of his *choſen*: Wherefore be repleniſhed therewith you ſuffering Plants; for this I teſtifie unto you in the name of the Lord, that the vertue of the life of holineſſe I thus hold forth freely towards you, ſo that none needs faint under the Oppreſſor, but may receive renewedneſſe of ſtrength to bear yet a ſeaſon; And behold, he in whom you have believed will be avenged on your Adverſaries, and will ſmite your Enemies in the hinder parts, and they ſhall fall, and none ſhall help them, neither ſhall they

riſe

riſe again. If you walk humbly with the Lord, and reverence him above all, who is the God of life, then ſhall you have reſt from all your enemies, and your portion ſhall be the Lord, and your Kingdome ſhall be that which is not of this World, which is an everlaſting Kingdome, and ſhall never have end: So the Lord God of my life keep you all in lowlineſſe, and faithfulneſſe, and true humility before him; for he who is *the Holy One of Iſrael* dwells with ſuch, and *unto them his goodueſſe extends*, but eſpecially to them of a *clean heart*; Farewell.

Written at the movings of the ſpirit of the Lord, the Eighth Day of the Third Month, 1662, *as I was travelling in the Wilderneſſe, as without, on* Long Iland *in* America, *and pondering in my heart the things of God, and his dealings in times paſt and alſo preſent; then the ſpirit of the Lord, and the power of the Lord overeſhadowed me, and glory filled the temple, and he ſhewed me things not now lawfull to be declared.*

J. C

To all who desire to know the way to the Kingdome of Peace and Righteousnesse; this to you is the visitation of God.

THat *which was in the beginning, before the World was, and is now made manifest, which we have seen*, and which we have tasted of, and which our hands have handled *of the word of life*; and that which is revealed to us in secret of the spirit of the Lord, that do we declare openly, even that which we are eye-witnesses of; For the Word hath took flesh, and dwells amongst us, and we have beheld his glory, *as the glory of the onely begotten of the Father, full of grace and truth*: And this is he who is now appeared in the spirit, and made manifest for this end that the works of the Devil might be destroyed; and that by and through him, the God of the spirits of all flesh, might be revealed; for want of whose knowledg the people perish; & many (in divers parts of the World, as I have observed) are in great perplexity, & some even at their wits end, because of the destractions, & many cries that are in the world, some crying this is the way, and othersome that is the way; and all of them from the light of the Son of God in their own hearts and Consciences, which leads in the way of life and peace (all who are guided by it) and out of all Confusion, and destractions about Religion, and Church-Ordi-

Ordinances, and worſhip, and ſuch things, about which the World is in heaps and confuſion; and are preſcribing wayes of Worſhip in their own fallen wiſdome, and would compell all to conforme thereunto, (and ſo would binde the Conſciences of people to their wills) which ought to be left unto the Lord, to be exerciſed by his power, in matters of Worſhip and Obedience towards him; and his Prerogative is to Rule there: So that people muſt either diſobey God, or the Laws of corrupt fallen Man; and whether is better, judg ye.

And this is ſad to ſee and conſider; becauſe there hath been for ſo many Years by-paſt, ſo much preaching, and ſo much profeſſion of *Liberty of Conſcience*, and the like, and that by men of all Profeſſions as they have come into Authority one after another; and many and ſeeming fair Promiſes have been made by them all, *that free Liberty of Conſcience (in things relating to God) ſhould be granted and allowed to people of all ſorts*: for the breach of which Engagements (with many other) divers have already been rooted out, and overturned: And yet thereby men have not taken warning (though beſides warnings have oft been given them in tender love) to performe their Promiſes and Engagements in theſe things and all other, though much conſiſteth therein as to their Eſtabliſhment; and on the contrary, to their Ruination: Neither have they learned to

give

give the ſame liberty to others(in things relateing to the Conſcience) as themſelves would deſire to have ; and this is not to do as they would be done unto ; And therein they are ſhort of fullfilling the Royal Law of God.

Wherefore let all people (who are making Lawes to compell mens Conſciences) conſider how they are degenerated from God, and how darkneſſe hath covered them, and hardneſſe of heart ſeized on them ; ſo that they cannot have regard unto tender conſciences,but in the pride of their hearts would be Lords over the Conſciences of others : Surely they are not guided by the ſame Spirit that the Apoſtle was in the Primitive times, who ſaid, *Let every man be fully perſwaded in his own Conſcience* : and this was true Liberty of Conſcience.

And notwiſtanding all the Profeſſion that there hath been,and yet is in the World, and the talk of God and Chriſt, and Redemption, and Salvation by him;yet now,when the Son of God is come,is there faith to be found on earth,or are people Redeemed from the Earth,or ſaved from the pollutions of the world? I tell you nay;for all who err from the light of *the Son of God* in them, they are in the Alienation, and Degeneration, and are ſtrangers unto God , and his Covenant of peace,*and Reprobate concerning that faith*, which gives the Saints victory over the World, and ſo are drove out into the Earth (not redeemed

from it)but are bondslaves to corruption, and live in the pollutions of the world; And in this state the whole World lyeth,notwithstanding all their Profession, and talk of Religion which is amongst them; and so their fruits plainly manifest it; and thereby it is clearly seen, that their Teachers were not sent of the Lord, neither have they had his Word, nor stood in his Counsel; therefore have they not profited the people, nor turned them from the evil of their wayes, neither are they brought to the knowledg of the truth, by which Freedome and Redemption is witnessed: So their Preaching is vain, and their Faith is vain, and they remain in their sinnes, which separates them from God, and are dead while they live,and are unrestored,and unreconciled,and have no assurance of their eternal welbeing: And when any comes into a serious Consideration, and unto a true sence of the sad state they are in, and how they have lived, and spent their time all their life long;then Judgment,and Wrath,Condemnation, and Pangs, and the sorrovvs of Hell compasseth them about; and then seeing themselves in the perishing state, they are even at their vvits end: yet these things they consider not in the time of their prosperity.

Wherefore all people every vvhere, vvho desire to come out of these Destractions,and Confusions, and Hurryings, and Contentions, about Faith, and Worship, and Ordinances,and out of the

the Pollutions which the World lives in, and to come into the *Spiritual Worſhip, which is in the Spirit and in the Truth:* To you I ſay, that is *the ſpirit of Truth in you all (in which God will be worſhipped) which reproves you of ſin in your hearts;* & *as you come into obedience to that, it will bring you into the ſpiritual worſhip:* For *the Spiritual worſhip conſiſteth in obedience to the ſpirit;* and this is the *everlaſting Ordinance of God* (viz.) *Chriſt the light, the quickening Spirit;* for *him hath God ordained of old, to all that believe, and work Righteouſneſſe for Salvation:* So all being exerciſed *in the light,* and *with the quickening ſpirit,* here you are exerciſed in the *Ordinance of God;* and here *the living ſubſtance is known, in which the Shadowes, Types, and Figures end:* And here *the hand-writing of Ordinances is blotted out:* and here *the Law ends, which was contained in Ordinances,* (mark that) *in Chriſt the everlaſting Ordinance.*

Concerning FAITH.

AND *the Living FAITH, which gives the ſaints victory over the World, this cometh by hearing of the Word, which is nigh unto you all, even in your heart, and in your mouth:* and as every one comes to hear and obey it, *you will* thereby *be begotten in the Faith which was once delivered to the Saints,*

by which they wrought righteouſneſs; and that is *the Faith which giveth victory over the World*, and *which worketh by love*, *for the purifying of the Conſcience from dead works to ſerve the living God*; *and without this Faith it is impoſſible to pleaſe God*; *for whatſoever is not of faith is ſin*. So ſearch your ſelves, and ſee, whether you are in this Faith, yea or nay; or whether your Faith be not *a dead faith*: For that which doth not *lead to work righteouſneſs is a dead faith*: for *as the body without the ſpirit is dead, ſo faith without works is dead alſo*; yet *by works onely there is none juſtified, (and faith without works is dead,) for the faith of Abraham wrought with works, and by works faith is made perfect*: So let not any deceive themſelves with a feigned faith, or framed in the imagination; for that is a vain faith, and not able to ſave you: Alſo beware that *your Faith towards God be not taught by the Precepts of men*; for that will ſtand you in no ſtead, neither will it give you victory over the Pollutions of the World, nor purifie your hearts from ſin: Wherefore mind the Word which is nigh, by the hearing of which Faith cometh, even the Living Faith (by which the Juſt live,) *which was once delivered to the ſaints*, and *which we earneſtly contend for*.

Concerning

Concerning HOPE.

AND *the living Hope, which maketh not aſhamed, but puryfieth the heart, even as God is pure*: This is not witneſſed nor known, but through the tribulation and patience in the experiment-all working and operation of the ſpirit of life in the inward parts, and Word of Life; For *by the Word of God, which lives and abides for ever, are we begotten again unto a lively Hope*, which we have for an anchor both ſure and ſteadfaſt in all our Tryals, and toſſings, and hurryings which we meet withall in the World, and amongſt the hypocritical Profeſſours thereof, whoſe Hope will periſh in the day *when the Wrath of God is revealed from Heaven* upon all who hold the Truth in unrighteouſneſſe: But *he whoſe Hope is begotten by the operation of the Word and Spirit of Life, even he it is that puriſies himſelf even as God is pure.*

So all who deſire the Way of Life, to know and to walk in the Path of Peace, which the Worker of Iniquity knows not; I ſay unto you all, it is in the midſt of the Paths of Judgement, *which Chriſt the light, the wiſdome of God leads unto*: So every one, the light in your own Conſciences minde, vvherewith Chriſt Jeſus the Son of the Fathers love hath enlightened you; and as you vvait in it, you vvill finde it checking and re-

proving you for ſin and iniquity in the ſecret of your hearts and conſciences; and as every one comes to be guided by this Light, which is the way, it will be an infallible guide unto you, to lead you in the way of Righteouſneſs, and in the midſt of the paths of Judgment; and the worker of iniquity you will ſee judged in your own particulars dayly; and the Prince of this World will come to be caſt out, as you dwel in the judgment; and this is the way whereby *Sion* comes to be redeemed.

Wherefore dwell in that which judgeth the man of ſin in your own particulars: and join not to that Nature which would lead to work iniquity, or unrighteouſneſs, but joyn to that which (in your own particulars) judgeth it; and here the Croſſe you will know, which the *whole World are ſtrangers to*; and then *the Old man* will come to be weakened, and *to be put off with his deeds, that the New man be put on, which is created in Righteouſneſſe and true Holineſſe*; but this work is not wrought nor effected, but through many Combats, Trials, and great Tribulations, which formerly you were not acquainted with, while you were lead captive at the Devills will, and followed his luſts, *and the ſtrong man armed kept the houſe*, then all was at peace; *but when the ſtronger is come, the other muſt be bound, and a ſpoil of his goods muſt be made, and his heritage muſt be laid waſt*; for *the coming of the ſecond Adam, Chriſt Jeſus the light*

light of the world) is not to ſend peace on earth, but a ſword; and *then you will hear of warrs, and rumours of warrs*; *ſee then that yee be not troubled, for theſe are but the beginning of ſorrows, but the end is not yet.*

So as every one are exerciſed with the ſpirit of truth (in your own particulars, which reprov's you of ſin) this *will lead you into all truth*, and to work Righteouſneſſe, and will bring you to fulfil the Royal Law, and the Prophets, which is, *to do unto all men as you would men ſhould do unto you*: And whenſoevet the motions of ſin and iniquity ſhall ariſe in your hearts, as you watch in the light it will be ſeen, and by the ſpirit of truth it will be judged, before it be brought forth into action; and here the Cockatrice is cruſhed in the ſhell, and *Babylons brats daſh'd againſt the ſtone, and happy ſhall he be that doth ſo.*

So there muſt be a diligent watch ſet before *the door of thy lips*, and a diligent waiting in the light (which is the eye) that the enemy may be ſeen in all his wiles, and that his baits and ſnares may be diſcovered, and eſcaped, who lies in wait to devour, and hunts for that end, and to keep the heart polluted, for then he hath his neſt there; ſo, *herewith a young man may cleanſe his way, even by taking heed thereunto, according to the Word, which is pure, and is nigh, even in the heart, and in the mouth*, and this is the word of faith which we preach, which vvas in the beginning, and is nigh,

unto all which you do well if you take heed, as to a light shining in a dark place, until the day dawn, & the day-starr arise in your hearts: And as you all take heed unto this Word, it *will be unto you a light nuto your feet, and a lanthorn unto your paths*; and the operation of it you will know as a fire to purge the filth out of every ones heart; and as a sword to separate you from your former lovers: And *this is the word of reconciliation which* (purging out the filth) *reconciles us to God*; and this will be a Teacher near you, so that none will need go farre for teaching; for your eye shall see your Teacher, which shall not be removed into a corner any more, according to the promise of God made by his Prophets in the dayes of old, and your eares shall *hear this word behind you saying, this is the way, walk in it*, vvhen you turn to the right hand, or vvhen you turn to the left.

Wherefore encline your eares, and come unto me (saith the Lord) hear and your soules shall live, and I will make with you an Everlasting Covenant, even the sure mercies of David: So now the day of gathering into Gods Everlasting Covenant of Light, Life, and Peace is come; and now is the day of Gods visitation unto all People, and the time now is wherein you may come to knovv *reconciliation with God*, and *wherein you may come to be made nigh, who are in the alienation and degeneration*; and novv the time is vvherein you may come to knovv the Restoration out of the fallen state;

ſtate; Wherefore be not rebellious againſt the Light, neither be ye ſtiff-necked againſt the Reproofs thereof in your ovvn hearts, neither *reſiſt* the motions *of Gods good ſpirit* of Grace in your inward parts, by which he hath long ſtriven with you, and do not deſpite unto it by reſiſting the motions thereof, leſt it leave to ſtrive vvith you, and the day of your viſitation paſſe over, and your hearts be hardened, and you become even *ſold to work wickedneſſe*, and then it be ſaid unto you, as Chriſt ſaid to *Jeruſalem, How oft would I have gathered you as a Hen gathers her Chickens under her Wings, but ye would not therefore behold your houſe is left deſolate.*

Wherefore conſider your vvayes, and how the good Spirit of God hath long ſtrived vvith you, to gather you out of the Pollutions, Wayes, and vain Traditions of the World; and every one vvhile you have time, prize it, *and while it is called to day harden not your hearts*; leaſt thereby you provoke the Lord to anger, and jealouſie, vvhich cannot be quenched; for this knovv, that his long-ſuffering and forbearauce vvill come to an end, and *his Spirit will not alwayes ſtrive with man*; therefore vvhile the tenders of Gods love are held forth unto you, every one (vvho deſires to knovv the ſalvation of your ſoules) receive it; and that vvhich begets good deſires in your mindes, and judgeth evil deſires vvhen they ariſe, that ovvn for your guide and teacher; and this

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will exercise your mindes in *lowlineſs*,& *humility*, & keep down the lofty ſpirit, & high Imaginations which will puff the minde up above the fear of God; ſo keep down in the Humility;for this the Lord requires of thee oh Man, whoſoevet thou be, *to do juſtly, and to love mercy, and walk humbly with God; For the proud he reſiſteth, but he giveth grace unto the humble*;by which he teacheth them his Precepts, even by his good ſpirit of grace,which brings Salvation, *and which hath appeared unto all men*; by this,I ſay,*he teacheth them, that denying ungodlineſs, and worldly luſts,they ſhould live ſoberly, and righteouſly,and godly in this preſent evil World*, (marke) the *Grace* which *teacheth* this,and *which brings Salvation, hath appeared unto all men*: So that which brings Salvation, is nigh you; *the Grace of God which hath appeared unto you*; ſo every one, minde that, and none *turne it into wantonneſſe nor into laſciviouſneſſe, but every one give up to be taught by it*, that the Precepts of God you may come to know,and walk in them: And ſo here is the great Salvation of God, Gods Covenant of Light, *which lighteth every man that comes into the world*; *I have given thee* (ſaith he) *a Covenant of light, to lighten the Gentiles, that thou mayſt be my ſalvation to the ends of the earth*;mark, Gods Covenant of Light for Salvation, which lighteth every man that comes into the World, in which Light the Nations of them that are ſaved muſt walk: And ſaith God (who is Light)

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I the Lord ſearch the heart, and try the reins; look unto me, and be ſaved all ye ends of the Earth; marke again, Unto him that ſearcheth the heart, and tryeth the reins, all the ends of the Earth muſt look for Salvation: So that it comes not from the Mountains nor from the Hills; *but Salvation is of the Lord*; and *God is Light, and in him is no darkneſs at all; and this is the Father of Lights, and is in the Son, and the Son in him, and the Father and Son are one, who lighteth every man that cometh into the world*; *wherefore* dwell in the Light, *and walk in the Light, that you may be Children of the light*; for *the earth ſhall be covered with darkneſſe, and groſs darkneſſe ſhall be over the people, but the Lord ſhall become the light of his Iſrael, and his God his glory.*

Wherefore come out of the groſs Darkneſſe with which the Earth is covered, and walk in the Everlaſting Light of the Son of God, wherewith you are enlightened; and walk no longer in the darke paths of Ignorance, neither follow the blinde guides of the World any more, who have fed you with their own aiery Imaginations, and Conceptions, and brain-ſtudy, and have ſpoken unto you a Divination of their own brain, and not from the mouth of the Lord; and your ſouls are not ſatisfied with all that ever you received from them; And why then will you ſpend your money for that which is not bread? and your labour for that which doth not ſatisfie your ſouls? Oh hearken diligently unto the voice of God,

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(who is Light) *that you may eat of that which is good, and your ſoules may be ſatisfied*; for why ſhould your ſoules be in poverty, and dry, and barren (*now the fountain of durable Riches is open,*) but becauſe you are alienated from the Lord, and ſtrangers to his Covenant of Light! Wherefore the Reſtoration all wait to know, by him who brings back again that which hath been driven away, that the return of your Captivity you may come to know, and witneſſe, out of *Babylon that great City (whoſe deſolation cometh ſuddenly,) and be ye ſeparated from the abominations thereof, and touch not the unclean thing, that you may be received of the Lord, into my Fathers houſe, where my dwelling is, in which there is no want of any good thing*; for here is all plenty of Heavenly rich vertue, and ſweet Conſolation; wherefore I cannot but invite all who are *hungry to come freely*, for the Fountain is open, *and whoſoever thirſts may drink of the water of life freely.*

But now my Friends, this know, that the *Way* that leads to this Ocean of *Reſt, Kingdome of peace, and Fountain of life, is ſtrait and narrow*, and none can walk therein, but through Self-denyal, and taking up the dayly Croſs to the carnal minde; which may ſeem hard to ſuch as enter into Reaſonings and Conſultations with the wrong nature which would ſtill live; but that being denyed, and the Light being joyned unto, which manifeſts the way; and the Croſſe being

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taken up, and the Yoke ſubmitted unto; then the power of the Lord you will feel, which will ſubject the contrary nature, and will make the way eaſie and plain before you, yea and delightful unto you, though it be in the midſt of the pathes of judgement; for the Righteous will rejoyce therein: And though many oppoſitions, and ſometimes many difficulties you may finde in the way, yet keeping to the Light in ſingleneſs, and feeling the power of God, and the ſecret working thereof, it will keep the minde cool, and exclude the Conſulter: And then the way thou wilt ſee open clear before thee, through all difficulties; and as thou waiteſt in the pure fear of the Lord, keeping thy minde ſtayed upon him, thou wilt feel his good hand of love reaching unto thee dayly, adminiſtring renewedneſſe of ſtrength unto thee, whereby thou wilt be ſufficiently encouraged to preſs on in the ſtrait and narrow way, and the way of his Commandements will be delightfull unto thee, and not grievous; and he will repleniſh thy heart with his Grace, and make thee know the aboundings of his love, which will exceedingly enlarge thy heart; So let none ſtumble or ſtart aſide at the ſtraitneſſe of the way, but be willing to ſubmit to the Croſſe, that the Crown thou mayeſt come to receive, which is immortal and eternal, and then it will never repent thee whatſoever thou art made to deny; for an hundred-fold

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thy Reward will be in this life, from the hand of the Lord, and peace, and Life Everlasting thou wilt have the assurance of, & it thou wilt possess and enjoy: And this is of more value with the upright in heart, than all the Love, Glory, or friendship of the World, for that lasts but for a little season, and then passeth away; but this Inheritance is Everlasting, and never hath end.

Wherefore let not your Mindes be captivated with any perishing thing whatsoever, but in that which will redeem the minde out of all that is perishing, in that dwell, and you will know a dayly dying unto sin, and to all things of that nature, which keeps the soul in death; and thereby you will be quickened unto God; and the desires and secret breathings which are in you after God, will more and more encrease, and be renewed; and fervency of heart, and Zeal for the Lord will encrease also: And where these fervent desires and breathings are in any one, nothing will satisfie it but the presence of the Lord: And as this is dwelt with in sincerity and singleness, the Lord in his own time will manifest himself to thy everlasting satisfaction, and comfort, and joy, and everlasting content: Wherefore let not any thing be accounted dear for his sake; *For he that loveth Father, or Mother, Wife, or Children, or any thing more than me* (saith Christ) *is not worthy of me.*

Wherefore

Wherefore I now publiſh the Decree of the Allmighty unto all Nations; *That whoſoever will not ſerve, worſhip, and obey the God of Heaven, who is Light, and ſearcheth the heart of man, even he ſhall dye, and darkeneſſe ſhall be his covering, and groſs darkeneſſe his pavilion; and Death ſhall be his Life, and the Terrours thereof ſhall compaſs him about, world without end.*

Joſiah Coale.

Errata. *Page* 4. *line* 7. *for* leſed, *read* toſſed: *l.* 12. *for* loſed, *r.* toſſed.

THE END.